

**THE PACIFIC
JOURNAL OF
THEOLOGY**

June 1962



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The Pacific Journal of Theology

Published Quarterly

EDITOR

J. Bradshaw, Box 422, W. Samoa.

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C. E. Norwood, Box 148, W. Samoa.

Foreword

The Circulation Manager is glad to be able to report that the number of subscribers is now 420. An encouraging feature is the number of American Theological Colleges that have taken out subscriptions. Support from Churches and Theological Colleges in the Pacific, on the whole, has been encouraging; but there are a number of areas in which we have not a single subscriber. The Circulation Manager is sending a copy of this issue to a selected list of friends who might be interested enough to take out subscriptions, and will gladly add other names to the list if our present subscribers will send a note of the names and addresses of prospective subscribers. All in all, we have every reason to be grateful for the way in which this journal has been received, and we look to our readers to help us to lift the number of subscribers to the five hundred mark—and beyond!

From the Editor

'Only the finest materials will be used'—from a progress report on the building of the M. V. John Williams VII.

And quite right too: if you are going to build a ship, then build a good one. 'Don't spoil the ship for (lack of) a hap'orth of tar.' The Church itself has long been likened to a ship, as the picture on the front cover of the **Journal** suggests, and as the word *nave* (the main body of the church building) reminds us. Can we say of the Church in the Pacific that 'only the finest materials' are being used?

However confidently we may answer that question when thinking only of our church buildings, we must surely have grave doubts about the crew of the ship, that is to say: ourselves, the people of God. The people of God exercise their seamanship, that is, their ministries, in different ways, according to the gifts given to them by the Holy Spirit. It is not this that is in doubt: it is the training of the crew that is in doubt. That means our cooperation with Holy Spirit. The training of the crew is so faulty that we hazard the ship of the Church and we shall have to answer for it one of these days in front of a court of enquiry, or whatever it is that looks into these nautical failures.

Consider, for instance, the training manuals written in the various languages that are spoken by the crew of the Pacific Church—the books for teachers in the Junior Church, the books for those being trained for church membership or confirmation and the books for those being trained for the ministry of Word and Sacraments. Where they exist at all they are repellant in appearance, hard on the eyes and boring. They seem to have been produced in total disregard for teaching methods and modern printing techniques. The same is true to a lesser degree of the many books in simple English that are now being produced. Recently, the Theological Education Fund sent out an enquiry to discover whether theological colleges could find the fifty basic tools and texts that are the minimum needed by students. The answer, we suppose, is that we can make do with what there is. Yet when we imagine,

for instance the kind of church history book that *could* be produced in these days by variety of type face, use of colour, full employment of diagrams and pictures, and bold artistic layout, we must say that the materials being used are third-rate. If only a professor like John Foster could collaborate with an artist like David Low and have the book produced on the presses of the National Geographic Society, the sign of relief might be heard round the globe. Just think of the expense.

Let us turn to the living conditions of the crew. Compare the conditions under which some of the paid servants of the Church live, with conditions in other walks of life. On what principle can one justify inferiority in such matters as selection procedure, salary, pension, housing, giving and receiving notice of resignation, retirement age, medical care and the exercise of discipline? We sometimes talk as if there is something noble about the conditions under which some church servants have to do their work; but there is nothing noble or virtuous about involuntary sacrifice. Amos said 'let justice roll down like waters,' but we are sometimes tempted to think that the wrong kind of charity can be a substitute for the right kind of justice.

The churches pioneered education in the Pacific. However, one often hears it said in those countries in which the government does not aid Church schools that Church schools can no longer hope to match the standards achieved by State schools. Yet there is one type of school in which the Church must not only match but surpass the standards of the State—namely the theological college. (On the analogy of the ship we might find some difficulty in deciding in what part of the vessel the ordained crew works; somewhere low down, I hope, perhaps in the engine room.) How can we expect those who come from our theological colleges to minister effectively to the teachers, nurses, medical practitioners and many other trained persons in their congregations, unless our standards are high? Do we want a pagan elite? We are getting one.

There is a false assumption among us that a rapid rise in general educational standards leads automatically to a corresponding improvement in the standards of candidates for the ministry. We forget that the better educated man is also more discriminating. Unless the theological colleges change their ways he will look elsewhere for the way to

fulfil his calling to serve Christ. For he sees theological colleges that are inefficient, ill-equipped and under-staffed; he sees the students wasting their time tending the grounds, cooking their food, washing their clothes. He is not deceived by the plea that it is all to 'keep the village atmosphere'. He concludes that the churches are not taking seriously the training of the crew; and he is right.

The readers of this Journal are the very people who know that he is right. They know also that the right crew-members will not just come and sign on if we sit and wait long enough. Let us not blame the Mission Boards and Church Synods, for the fault lies largely with ourselves, in that we have preferred peace rather than the truth. We have lost our sense of proportion and the vision of our high calling. We have put up with excuses, rationalisations, half-truths and indifference far too long.

Let us take our cutlasses and slay these things. If we do, the boards, synods and councils will match our resolution. But if they see that we waver, they will get out their pruning knives. These pruning knives are labelled 'overall policy', 'wider strategy' and the like. They are very sharp.

This ship-analogy is rapidly getting out of hand, and readers will be having wild dreams of the crew fighting with cutlasses and pruning knives down in the engine room! The trouble is that the editor suffers from the disadvantage that he cannot remain serious for very long. Yet the subject itself is deadly serious, and if any one doubts it, let him read the evidence in Allen's *A Seminary Survey* which is reviewed in this issue of the *Journal*. He will doubt no more.

Next year, the children of American Samoa will be having some of their education by Television, in a great effort to raise educational standards rapidly. Within the next five years there will be a University College in Port Moresby, Papua. It is facts like these that raise the questions asked in this editorial. Do we think of the Church as a picturesque Kon-Tiki Raft, moving gently with the ocean currents, or as a swift, powerful hover-craft skimming lightly over the wave tops? Enough; the reader can easily pursue the analogy further at his leisure.

The Word of God to-day

by The Revd. Kenape Faletese, tutor in Malua Theological College, Western Samoa.

"We preach Christ Crucified"

We thank God that the Bible is found in so many places to-day. It is found in the law court, in the church, in the library, in the shop, at the hospital bedside and in the home. It is written in more languages than it has pages. It can be bought for very little. We thank God that it is so freely available to us. Yet we must remember that the Bible is not the Word of God.

The Word of God is what God is saying by his Spirit through the Bible to his people in a certain place and at a certain time. What God said fifty years ago may not be his Word for us to-day. What God speaks in the law court may not be his Word addressed to the home. The Word for the Pacific to-day was perhaps the Word for Russia yesterday. The Word for the young may not be the Word for the old. However, that does not mean that God has many minds and that his Word is inconsistent with itself. As we read in the Epistle to the Hebrews, 'Jesus Christ is the same yesterday, to day and for ever'.

WHAT, THEN, IS THE WORD?

It is that which makes thought and idea visible; the means of expressing a wish or a thought. The baby can express his desire without words, but when he learns to use words, we can understand him more fully. In the Old Testament, *word* (*dabar*) means an utterance of any kind, - a saying, speech, narrative, message, command, request or promise. But *dabar* also means a matter, affair, event or act, and is often translated 'thing'. So, the phrase 'The Word of the Lord' occurs nearly four hundred times in the Old Testament and it simply means any communication made by God to men, especially through a prophet.

Moreover, there was a common belief in ancient times that words, once uttered, had a strange inherent power of their own, especially words of blessing or of cursing, as for example Isaac's blessing of Jacob (Genesis 27).

The word of the Lord always had power of its own. Yet we cannot speak of the word being personified in the books of the Old Testament.

In the New Testament, *word* occurs nearly four hundred times. In many of these, it is the translation of the Greek noun *logos*, and, in a smaller number, of *rhema*, both of which are derived from verbs which mean *to say*. In the prologue to the Fourth Gospel, the Logos is an eternal divine Person, through whom, in the beginning everything was made, and he is identified with the eternal Son of God who became incarnate as Jesus Christ. 'In the beginning was the Word, and the Word was with God, and the Word was God.' The Word, then, was the eternal will and mind of God. And this will and this mind were communicated to Man through the Word.

On the first page of the Bible we may discover that the Word created the world: the Word is the creative power of God. He speaks the Word, and all things have their existence and take their places. Later, the Word was expressed in the form of Law and Commandment for the organisation of society and for the purpose of ordered living. The Word was also active in the history of the people, and this history was no mere story of their national life, but the history of the doings of the Word of God.

When the prophets came, they did not reason like Socrates, or convey their own ideas about God and the universe. They declared the Word. They simply said: 'Thus saith the Lord God.....' And finally, in the fulness of time, the Word became flesh and bone. He was born of a woman, lived a perfect life, died a human death. Having been buried, he rose again and ascended. He sent his promised Holy Spirit upon his people, and upon his Word, to interpret it. The Church was gathered by the Word, and the Word was entrusted to the Church, to be interpreted and communicated to others.

The Bible therefore, is not a book of nice ideas about which we can read, or a book of quotations upon which to draw when we make public speeches, or something to carry in our hands when we go to Church on Sunday. It is not a book to prove a theory, or something to swear by, or something to learn by heart. It is not just an intriguing old-fashioned book, to be perused at leisure,

All these are wrong, even sinful ways of regarding the Bible. The Bible is the Book that tells the story of the mighty acts of God which culminate in the mightiest act of all, on the Cross. It is the story of the Word in action and in Person. It is the story of Two Persons, God and You. That is why the Word is the 'Living' Word, because the Word lives, speaks, challenges, encounters, converts and transforms, and all this is summed up in the phrase 'Christ crucified'. Christ is both Author and Hero in God's play. The authority of the Word is primary and supreme, for it is Christ who caused the scriptures to be written, the scriptures are about him, and Jesus Christ the crucified is the Lord and King of all scriptures.

HOW TO POSSESS THE WORD

A young enthusiastic evangelist met someone on the road. He took him by the collar and shook him, saying, "Brother, have you found the Lord?" The man smiled and replied: "Why sir, I did not know that he was lost."

Neither is the Word lost: we meet, read, hear and see the Word. It is we who are lost. We think we know the Word of God, and becoming too familiar with it we do not respect it as we should, for 'familiarity breeds contempt.' We bring our preconceived ideas to it and interpret it to suit our own purpose. We have no sense of awe when we approach it, and the Word tends to lose its freshness and directness when we need it most. We no longer feel repelled when we see ourselves in it, or feel attracted to when we find our way in it. We do not allow the Word to speak its own message to us.

Perhaps our ideas get in the way: our tradition, our culture, our customs, our church—all prevent the Word from shining, and from speaking its message to us in its own way. It is not more preaching (and more listening) that is needed to correct all this. In fact I think we preach and listen to preaching too much. We need to possess and live the Word. But first we must dig; if we dig it becomes ours and we can live by it. It then becomes our source of power. The Word begins to take hold of and to change our lives.

The Reformation began with the rediscovery by Martin Luther and others of the primacy of grace in the Word of God, and to that rediscovery we owe our faith,

Let us remember also that with the discovery went the persecution of the discoverers. We too in our own time need reformation based on the rediscovery of the Crucified Christ in the Word of God; and if we are to possess and to live by that Word we must be prepared to be persecuted also.

As things are now, the Word of God is accepted far too easily and too lightly. The head of the family welcomes Christianity and the members of the family take it for granted that they too have accepted the faith. The feather-nest of the Gospel in the Islands must be broken. Indeed, were the whole weight of the Gospel resting on it, it would inevitably break; but it is not the *whole* gospel that we normally accept as the centre of our lives. People like to possess the Christ who feeds the multitude and not the Christ who is hated and despised for doing the will of his Father. They listen to the Jesus who preaches the simple rules of the Sermon on the Mount but do not feel the pain of the whip that he wielded in the Temple. We of the islands like to dwell on the words of Jesus recorded by St. Mark, 'Truly, I say to you, there is no one who has left house or brothers or mother or father or children or lands, for my sake and the Gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands (.)' forcing a full stop there, rather than permtitting the comma, because they do not like to read on to the phrase 'with persecutions' which comes next. What kind of Gospel is this? Take away the word 'crucified' and you have no Gospel.

I am convinced that at this time God is calling us to discover anew his Word and that he is saying 'Dig and find the crucified Christ that you may rise with him' And again, 'Possess and make yours, preach and live this Word.'

Let us go back to that little word *dig*. I think that it means roughly what is meant by that awful word *study*. We are being offered an opportunity of discovering anew the crucified Christ in a new way for our new Samoa; and that new way is by Bible Study in small groups. The Bible is to be studied not by ordained ministers only but by the whole people of God, including ordained ministers.

The *laos* must study together. Paul does not say 'I preach Christ crucified.' He includes others in his team, such as Apollos and Timothy: '*We* preach Christ crucified.' I believe that we, the Church, are called now to study the word together, in youth groups, in schools, in the home, in the district meeting, in committees, and especially in the General Assembly. It is agreed in fact that our next Assembly should spent part of its time in group Bible Study. Every organisation must be centred round the Word. Our culture and our politics, if they are to survive must be informed by the Word.

Absurd though it may sound, we so often forget our spade when we attempt this digging, and scramble with our hands, by which of course I mean that we rely on our own strength and wisdom and do not wait upon the agent of the Word, the Holy Spirit. No Bible Study is going to be fruitful if it does not wait; and of course, to wait is to pray. No doubt the first church in Jerusalem was a Bible Study group, at least in this sense: that as it waited, it turned over in its mind the words, the promises, the commandments, the laws and the parables of the Master after he had ascended, studying them in relation to the Old Testament. No doubt, during those days, they prayed in repentance and in faith. Then the Great Miracle took place. The Holy Spirit came with the ascended living Word, the Son, and wrought great wonders in the lives of men and women. This is precisely the context in which God is asking his Church to dig, discover and study his Word afresh to-day.

In Samoa, words begin to flow more freely from the printing presses, and we have so much more to read in libraries, to look at on black boards, to hear in assemblies and on the radio and watch in action through the films. This is good, and will enrich the setting of the *Word of God*. Among these words, let us dig, study, possess, preach and live 'Christ crucified.' Open our eyes, O Lord, that we may behold wondrous things out of thy law, and cause more light and truth to break forth from thy Word.

Thy Word is like a deep, deep mine;
 And jewels rich and rare
 Are hidden in its mighty depths,
 For every searcher there.

(Edwin Hodder, 1837-1904)

A Church Grows up

by the Revd. Egi D. Raka, Port Moresby, Papua.

The London Missionary Society began its work on the mainland of Papua in 1871, when four South Sea Islands Missionaries were left at the village of Manumanu, about forty miles west of Port Moresby. In the intervening years, congregations have grown up along seven hundred miles of the southern coastline of Papua. To-day, there are sixty thousand church members, three hundred full-time pastors, two theological colleges, medical and teacher-training centres, many church schools and some hospitals.

This work was carried out by the cooperation of L.M.S. missionaries with Papuan and Pacific island personnel, and together they supervised twelve districts. In 1941 the first meeting together of Christian leaders from these districts took place, and from this and similar meetings the *Papua Ekalesia* took shape, being constituted as such in 1961. It is significant that these same years have seen the most rapid advance in education and political awareness. Even so, as the Church assumes full responsibility for its affairs, it is aware that it is poor, weak and ignorant; moreover, as its Chairman has recently pointed out, with the adoption of its constitution it has not come to the *end* of its journey; it must gird itself for the evangelistic task.

Concerning the relations of the Papua Ekalesia with other bodies, we first notice that while the L.M.S. will continue to cooperate with the Church and to send both men and money, the control of Church affairs will be by the Church Assembly. Secondly, as the Chairman has said, in forming the Papua Ekalesia, there has been no bolting of denominational doors: "Rather we have opened the doors. We wish to be in communion with Christ's people in this land, for we believe that it is the will of Christ that there should be unity in his Church."

New Light From Qumran

the second of two articles by the Revd. J. P. Kabel, Principal of the Theological School, Hollandia-Blunen, Dutch New Guinea. In the first article an account was given of the discovery of the caves and their contents, the various scrolls were classified and the Community responsible for them was described.

New Light on the history of the Old Testament Text.

Our modern translations are based on the Masoretic text. About the Masoretes, Pfeiffer says in his *Introduction to the Old Testament*: 'they succeeded in preserving the received text of about 500 A.D. substantially intact and in transmitting it to future generations.' The oldest manuscript extant is the Prophets' Codex from Cairo, finished in 895 A.D.

The finding of the Isaiah scroll at Qumran means that we now have a scroll that is about one thousand years older than the Prophet's Codex. As we would expect, the Qumran text is very near to the Masoretic text. Of course there are small differences; for example, in Isaiah 53 there are 23 differences between the Qumran text and our Masoretic text. Twenty of these differences are unimportant, as, for instance, the adding of the word **and** (a single letter in Hebrew). Only three of the differences are of any importance. In verse 9 we read 'and with the rich in his death,' whereas the scroll from Qumran reads 'and with the rich his tombstone.' In verse 10, 'Yet it pleased the Lord to bruise him', the scroll reads 'pierce' instead of 'bruise'. Lastly, in verse 11, 'He shall see of the travail of his soul', the scroll reads (with the Septuagint) He shall see **light** of.....' Yet these differences do not affect our understanding of Isaiah 53 as a whole. Moreover, competent scholars like M. Burrows and P.A.H. de Boer stress that the acceptance of the variant readings in certain places in the scrolls 'is hardly more than a matter of subjective preference'.²

1. Black, London, revised edn. 1948, p. 89.

2. Burrows, quoted in P.A.H. de Boer, *Second—Isaiah's Message*, p. 71, (*Oudtestamentische Studien*, Vol. xi; E. J. Brill, Leiden, 1956)

New light is also thrown on the history of the Greek translation of the Old Testament (the Septuagint). Qumran offers a text similar to that quoted by Justin Martyr (who died in 165 A.D.); the two being somewhat different from later manuscripts. Yet all this is mainly of interest to scholars studying the text of the Old Testament. As one scholar remarks, 'A new Bible is not being discovered at Qumran'³

New light on the history of exegesis.

In the Bible commentaries from Qumran we have evidence of the way in which this particular Jewish community used its 'bible.' We have seen already that these commentaries differ greatly from our commentaries. In writing commentaries nowadays an author sets himself the question 'What does this passage mean?' Those who wrote the Qumran commentaries, on the other hand, tried to answer the question 'What is the *application* of this passage to our own circumstances in this age in which we are living?' Moreover, when it suited the commentator's purpose, he would choose an alternative, variant, reading. Even in the Isaiah scroll there are variant readings that could be employed by a commentator, if he so wished, in such a way as to suggest that attributes of God such as Deliverance, Judgment, Righteousness and Justice (cf, Isaiah 51:4-8) may be personified as descriptive names for the Messiah.⁴

Clearly this way of explaining Bible passages does not help us to understand the Bible. It throws light on the way in which the Qumran community thought, and *not* on the Bible as such. Nevertheless, it is important that we should know how the Bible was used in those days so very near to the time of the apostles.

Certain teachings in the Qumran manuscripts were held by the community to be in accordance with 'the Law and the Prophets'; it is instructive to us to note what these teachings were. Firstly, then, the people of Qumran believed in immortality: after death, they believed, men will have fellowship with the heavenly beings; moreover, the 'majesty' of man (his soul?) will be taken out of the flesh (I QHxv17). It is possible that they believed in the resurrection of the dead. Here is something that is not clearly taught in the Old Testament, yet was known in the time of Jesus, as is proved by an inspection of Luke 16:22 and Luke 23:43.

3. v.d Ploeg, *op.cit.*, p. 142.

4. John V. Chamberlain, *The functions of God as messianic titles in the complete Qumran Isaiah scroll (Vetus Testamentum Vol. v., nr. 4; Brill, Leiden, 1956).*

Concerning the question 'who is responsible for the good and the evil that are found on earth?', the people of Qumran held in tension two types of teaching: in the Rule and the Hymns it is stressed that all things happen in accordance with God's plan, yet, in the Rule, such teaching is combined with the view that the spirits of truth and error are in conflict. Thus we find in the teaching of the people of Qumran both predestination and dualism. Yet despite this, and especially the dualistic teaching about the spirits of truth and error, man's responsibility for his life is maintained, for the spirits are pictured as fighting one another within the heart of man.

Further to this theme, we note that the origin of truth is in the 'house of light,' while the origin of error is in the 'well of darkness.' Connected with this way of thinking is that about the war between the sons of light and the sons of darkness, but again we note a limit to the dualistic type of thinking in that God is held to be the Creator of the spirits of light and darkness.

While it is interesting to speculate whether these thoughts were drawn from Persian sources, and how far Persian sources have influenced Jewish thought during the period around the beginning of the Christian era, it is nevertheless clear already that the Qumran community wished to stay within the framework of Jewish thought on these matters, and to resign the question of good and evil to the Creator. It is good that we should keep all this in mind when we read in the New Testament about eternal life, resurrection, Satan, light, darkness and similar matters.

Another interesting aspect of Qumran teaching is the importance ascribed to the High Priest, the Messiah of Aaron, whereas the Messiah of Israel, the Son of David is only second in rank. Here we recall the vivid discussion in Hebrews 5-7 about Christ 'a priest for ever after the order of Melchizedek,' and further, that it was to Melchizedek that Levi himself, through Abraham, payed tithes (Hebrews 7: 9, 10). Without going into details at this point, we may simply note that the Qumran documents make clear why this discussion in Hebrews is very important. While the priority of Aaron and Levi marks the community of Qumran, the royal priesthood of the New Testament marks (and is) the Christian congregation (1 Peter 2: 9). Such statements have profound consequences for the communities concerned.

It is evident from the New Testament that Jesus fulfilled the figures of 'the Servant of the Lord' (Second-Isaiah) and of 'the Son of Man' (Daniel 7) in his own person and ministry. The documents of Qumran now prove that it was not only Jesus who made such a claim. In the following quotation from Bruce⁵, the expressions in heavy type represent quotations from Qumran writings, and the references in brackets are the comparable Biblical expressions. The community, says Professor Bruce, 'solemnly dedicated itself to the fulfilment of the rôle of the Servant who would **deal wisely** (Hebrew: *yaskil*, Isaiah 52:13 and **make many to be accounted righteous** (*yasdiq*.....*lārabbim*, Isaiah 53:11); of the **wise** (*maskilim*, from the same verb as *yaskil* in Isaiah 52:13, above) who would **turn many to righteousness** (*masdiqē hārabbim*, Daniel 12:3); of the Son of Man who would wield worldwide dominion (Daniel 7:13f) and of the saints who would judge the earth (Daniel 7:19ff; cf. 1 Corinthians 6:2)'.

Yet this does not mean that the Christian preaching can be said to have been derived from Qumran. The differences between Qumran and the New Testament are too large and too numerous to permit our thinking in terms of dependence or derivation. Rather, the teaching of this sect helps us to understand the spiritual climate in Palestine, and what we might describe as the **soundboard** for the preaching of Jesus Christ and his apostles.

New light on the history of Jewish religion.

It may be necessary to stress again at this point that Qumran is still the object of much study, investigation and - therefore - discussion. There is as yet no common opinion among scholars. Most scholars regard the members of the community as Essenes, while others speak of them as belonging to a sect related to the Essenes. There are even some scholars who think that these were Zealots (a party of the Jews active in the Jewish War of 67-70 A.D.) These various views are mentioned to underline the need for caution in forming conclusions. As far as can be seen at present, it seems reasonable to identify the Qumran community with the Essenes or a part of them. This means that a group, of which we knew hardly anything has yielded some of its secrets to us. Even if the sect were to be proved non-Essene at some later stage, it would nevertheless

have helped us to understand how the sects (of which the Essenes are one example) were organised.

New light on Biblical Exegesis.

When we consider the New Testament use of Old Testament passages, we find that the Old Testament is often quoted and explained in a way that seems strange to us. For instance, the Old Testament prophecies are applied to happenings in New Testament times: 'now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet' (Matthew 1: 22). This is not unlike the use made of the Old Testament in the Qumran documents, and it is worthwhile to examine both the similarities and the differences. Some people (Dupont-Sommer, Allegro, Wilson and Davies) have stressed the similarities and tried to explain Christianity as originating in the Qumran or the Essene movement. But to know the worth of such theories it is necessary to stress also the differences between the New Testament and the Qumran documents in their respective uses of the Old Testament. However, before coming to this matter, let us consider two other problems of exegesis of the New Testament in which Qumran may help us greatly.

The first problem is that of the date on which Christ ate the Passover with his disciples⁶. According to the synoptic gospels (cf. Mark 14: 12-16) Christ ate the Passover with his disciples. If it was a real Passover, this must have taken place on the 14th. day of Nisan. St. John, however, states (John 18: 28) that the Jews did not go into the judgment-hall.....'that they might eat the passover,' and John 19: 14 tells us that Jesus was crucified at the time of the preparation of the Passover.

St Paul, in 1 Corinthians 11: 23, speaks of the night on which Christ was betrayed as the night on which he took the bread and broke it. This was to conform to an early Christian tradition that Christ did *not* break the bread on the eve of his death on the Cross, but during the night before Wednesday. But if so, then what of the dating of the passover according to the synoptic gospels? Qumran may provide us with a solution, for it proves that some groups used the old priestly calendar handed down in the Book of Jubilees. According to this calendar,

6. A.S. van der Woude, *De datum van het laatste Avondmaal*, (*Vox Theologica* Vol. 29, nr. 1) in reviewing *La Date de la Cene*, A. Jaubert, Gabalda et Cie, Paris, 1957.

passover must be celebrated on Wednesday, for the 15th Nisan always coincides with Wednesday. The official Jewish calendar, on the other hand (a moon-calendar) celebrates passover on different days in different years, and in the year of Christ's death passover would have fallen on Saturday (the Sabbath). The solution of our problem is then that Christ and his disciples celebrated a real passover on Tuesday evening, when the 15th Nisan had begun, in accordance with the old priestly calendar. During that night he was betrayed, on Wednesday he was brought to the Sanhedrin, on Thursday to Pilate and on Friday he was crucified, this Friday being 14th Nisan according to the official calendar. Having eaten the Passover with his disciples he became our passover (1 Corinthians 5 : 7) at the moment that the Passover-lambs were being slaughtered in the Temple. (If this solution is correct, then both the synoptic gospels and the fourth gospel are correct : Jesus did eat a passover with his disciples at the time prescribed by the old priestly calendar, yet he was crucified, as John implies, at the time when the lambs were being slaughtered in the Temple in preparation for the passover meal at the time prescribed by the official calendar.—editor).

Let us now return to the subject of similarities and differences between the New Testament and the Qumran writings in their use of the Old Testament.

The leader of the Qumran community was the *mebaqqeer*, whose position was very similar to that of the early Christian bishop. Again, the claim made by the Qumran commentators concerning their leader and his followers is very similar to that made by Peter when he wrote in 1 Peter 1 : 10—12, that things which had been concealed from the prophets.....had been revealed to himself and to his fellow apostles.⁷ The statement made by Paul in 1 Corinthians 10 : 11 that Christians are people 'upon whom the end of the ages has come' would have found assent by the Qumran community in respect of themselves.

Again, the Habakkuk commentary speaks of 'faith in the Teacher of Righteousness' (that is, in his teaching); Paul quotes the same text from Habakkuk, but pleads for faith in Jesus (in his person). We must mention also the striking similarity between terms used in the Qumran documents and some of those used by St. John : Light and darkness (John 1 : 4-5), children or sons of light 'walk in the light' as opposed to walking 'in the darkness'.

(John 12:35, 36).⁸ Most striking is the comparison with the first epistle of John which speaks of the spirit of truth and the spirit of error, and also like the Qumran documents of walking in the light, having fellowship one with another, confessing of sin, cleansing from all unrighteousness. Yet, to indicate at once an important difference, in the Qumran teaching the uncleanness is ritual, and the cleansing is ritual bathing.

Similarities may also be noted with Paul's writings, for instance, 2 Corinthians 6:14, 15, and especially the question 'What accord has Christ with Belial?'. Again, there is a similarity between Hymn xv, 15-21 and Paul's teaching about predestination in Romans 11. It is clear from all this that the apostles used materials (words and thoughts) that were current in the Judaism of their time.

But wherein lie the differences? To point them out is at the same time to open our eyes to the true characteristics of Christian preaching and to remind us again of the essence of the Christian faith. The Teacher of Righteousness stands on the threshold of a new era⁹. His exegesis is eschatological. He expects the restoration of the old order in Israel, a Zadokite Highpriest and a Davidic King. He does *not* speak or think of himself as the Messiah. His exegesis is an 'atomising' interpretation of the Old Testament which neglects the plain meaning of the scripture when considered in its historical setting. The New Testament, on the other hand, bases its exegesis of the Old Testament on the historical intention of the scripture concerned. Moreover, it is not only eschatological, but Christological; Christ did not expect the fulfilment of the ancient promises, but he *has* fulfilled them *himself*. Jesus is, in his own person, Servant and Son of Man.

Yet again, the ideal of the New Testament is not a segregated community, the base for a future restoration of the nation; the ideal is a New Israel, consisting of Abraham's spiritual offspring, including Gentiles as well as Jews. Moreover, the way of Qumran leads to the holy war, while that of the congregation of the true Messiah leads to the ministry of reconciliation.

In short, the core of all these differences is the unique Person of Jesus Christ, of whom Paul says: 'For I am determined not to know anything among you, save Jesus Christ, and him crucified' (1 Corinthians 2:2).

8. v.d. Ploeg, op. cit. pp. 184ff,

9. For the whole passage cf. Bruce, op.cit., chapter vii passim,

It is that which 'relativises' and puts in their proper perspective all similarities between Paul's preaching and the Qumran documents. Let us conclude with a word of the Lord handed down to us by that other apostle who used so many Qumran-like terms: 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me' (John 6 : 39).

Book Reviews

THE LANGUAGES OF THE PACIFIC.

Now that there is much coming and going among the islands, readers of the *Journal* may like to know of simple introductions to the languages and ways of life of Pacific peoples, and the editor will be pleased to receive other books in this field for review. Meanwhile, in this issue we introduce a new book sent to us by the publishers of the well known *Teach Yourself* series:

Samoa, by C.C. Marsack, *Teach Yourself Books*, E.U.P. 178 pp., 10/6.

The former Chief Judge of Western Samoa has prepared this book, and it may be recommended confidently to those who wish to learn rapidly enough Samoan to be able to engage in simple conversation. Like other books in this series, it is well graded and clearly printed. Such defects as it has are largely the result of its brevity. For instance, the treatment of the verbal particles (which determine the tenses) is inadequate; consequently the very important subject of change of particle when answering certain questions in the negative is not touched.

There are occasional lapses from good scholarship, as when the author writes (page 28) that 'the classical tastes of the missionaries impelled them to draw on Latin or even Greek for what they considered necessary additions to the Samoan language.' It was surely not merely taste, but sound principle that gave us *ekalesia* (Samoan) from *ekalesia* (Greek), rather than *siesi* which would be the Samoan transliteration of the English *church*; and which gave us *epikopo* (Samoan) from *episkopos* (Greek) rather than *pisupo* from *bishop*! But these are minor matters, and both Judge Marsack and his publishers are to be congratulated on their enterprise.

Daily Prayer and Praise, G. Appleton, U. S. C. L.
(*World Christian Books No. 41*), 2/6 sterling.

This is a book of morning and evening prayers for a month compiled by the Archdeacon of London. For the mornings, the pattern is as follows:—Prayer of Preparation—Bible Reading (for which the reference is given and a key verse printed)—Meditation on the Bible passage—Prayers for the day, and a thought for the day. For the evening there is Praise (usually a psalm recalling the morning meditation—Prayers of thanksgiving, penitence. for the Church, for the needy, followed by a last thought.

The prayers are drawn from many sources and do not make great demands on the reader's knowledge of English. The book will be found most helpful to those seeking aid in their private daily devotions, but it will also assist those preparing to lead the daily worship of schools and colleges in the Pacific, where brevity is essential because English is being used as a second language.

THE PRAYER BOOK COMMENTARIES, published by Hodder and Stoughton, of which we have received the following three:

The Gospels by F. Colquhoun, 191 pages, 5/-

The Epistles by A.M. Stibbs, 156 pages, 5/-

The Collects by L.E.H. Stephens—Hodge, 188 pages, 5/-

These books are designed to serve as companions to the *Book of Common Prayer*. Others planned for the series will refer to Holy Communion, Morning and Evening Prayer, The Canticles and Selected Psalms, The Catechism and Confirmation and The Thirty-Nine Articles.

The books aim to help the 'man in the pew' by expounding the scriptures as arranged to be read in accordance with the lectionary, and to unfold some of the riches of the Prayer Book. These are admirable purposes admirably fulfilled, to judge by the three volumes we have received.

The exposition of the Bible is straightforward, though some will find it insufficiently critical. For instance, Canon Colquhoun does not question Matthew's assertion that both

an ass and a colt entered Jerusalem, where as a comparison with Mark, Luke and Zechariah 9:9 suggest that Matthew has overlooked the presence of parallelism in Zechariah, and as one commentator irreverently remarked, has made an ass of himself. Again, the author too readily assumes it to be self-evident that to say that Mary's child was conceived by the Holy Spirit (Luke 1:35) explains that Jesus was without sin.

Nevertheless, it is good to have the facts that are proclaimed by Gospel and Epistle so clearly stated; it is a good antidote for the kind of Bible reader who says (in effect) "Don't confuse me with the facts; I've already made up my mind." Preachers in the Pacific churches, whose knowledge of English does not allow them to use commentaries freely should find the first two books noted above very helpful in providing firm foundations for their sermons.

Those who love the familiar collects, alike for their simplicity and brevity as for their beauty, will find that they become even more capable of moving us when set in the historical circumstances which attended their birth. Students will also find Mr. Stephens-Hodge's analysis of the structure of the collect clear and instructive.

TWO BOOKS FROM A FIVE VOLUME DIVINITY COURSE

by Colin Alves:

The Kingdom 203 pp., 7 maps, 8/6

The Covenant 133 pp., 3 maps and 2 diagrams, 7/6

These are No. III and No. IV in the series published by C.U.P.

These books are designed for pupils in English Grammar Schools, and the two noted above are for children between thirteen and fifteen years of age. The first tells the story of the preparation for and the growth of the Kingdom up until the time of Paul's imprisonment. The lessons are based on selected passages from the Synoptic Gospels (mainly Luke) and Acts. A chapter of the book can be read in class in one forty-minute period and the whole book completed in thirty lessons. Each chapter is provided with an average of six good questions and there are useful discussions in the appendices of the conflicting time-schemes of Mark and John, the evidence for Luke

as author of the Third Gospel and Acts, and the placing of Paul's letters in the framework of Acts. Viewed as a simple introduction to Luke-Acts this book may find its place in theological colleges taking entrants at standard nine and aiming to reach the level of School Certificate.

The Covenant has a similar approach, in thirty-eight lessons, to the books of the Old Testament. It tells the story of God's dealings with his people by lessons based on careful selections from most Old Testament books, taken in chronological order. The last three chapters link the New Covenant made by Christ with the Old Covenant. This book may be recommended confidently to theological colleges in the Pacific, on several grounds: it ensures that the student reads and understands at least parts of most Old Testament books; it helps him to perceive the unity of the Old Testament and indeed of the whole Bible; it provides excellent essay subjects and some very helpful diagrams, particularly that on the composition of the Hexateuch (p.23) and the Time Chart (p.124). In view of the brevity of the book there are omissions, of course, and when the author sets out to answer his own question 'how is our sin to-day removed by virtue of Christ's death?' he will seem by many to fail. Is it because he tends to separate Christ's death and resurrection?

THE ETHIC OF JESUS IN THE TEACHING OF THE CHURCH BY JOHN KNOX.

Epworth Press, 1962, 11/6.

The author begins by reminding us of Jesus' words "You must be perfect," and freely admits that if they are taken at their face value, the ethic of Jesus is impossible of attainment. But that does not excuse us from making every effort to obey. After dealing with ways by which men seek to escape the demands of Jesus he relates the ethic to the Gospel of Grace and to the life of the Spirit. Throughout the book, Dr. Knox continually has in mind the burden of the Christian teacher whose responsibility it is to explain and apply the ethic. This is not a book for all, but it is a book for which the Christian teacher will be grateful.

New Life in Christ, P.D. Clasper, World Christian Books, U.S.C.L. 79 pp., 2/6.

This book is by another missionary called Paul,—Dr. Paul D. Clasper, who teaches in a divinity school in Burma. It is a clear, simple exposition of the theology of St. Paul, showing clearly, by considering the apostle's thought in relation to his own time and culture, how it addresses a different culture in our own time.

Sacrifice in the Bible H. Ringgren, World Christian Books, U.S.C.L., 80 pp., 2/6.

The author is a Swedish scholar from the University of Uppsala at present teaching at Garret Biblical Institute, Evanston, U.S.A.

The death of Jesus Christ is frequently seen as a sacrifice for sins in the New Testament and the liturgies of the Church, and this book helps us to understand how and why this is so. By reference to the Old Testament, and especially Leviticus, the meaning and purpose of the various types of sacrifice are set forth and we are helped to an understanding of the central mystery of the Christian Faith.

The Thirty Nine Articles, W. R. Matthews, Hodder and Stoughton, 39 pp. (price not stated, but probably about 2/6).

If any one were so unwise as to conclude from reading the printing on the spine of this book (reproduced above) that Dean Matthews was the author of the thirty-nine articles, the contents would show how far from the truth he was! For in this little book, the Dean of St. Paul's Cathedral, London, pleads for a new statement of the Christian Faith as understood by the Church of England, contending that the present statement of doctrine (the thirty-nine articles) requires the ordained minister to assent by implication to such extreme Calvinistic teaching as the election of some to death, a doctrine which the author holds to be inconsistent with the fundamental revelation, that God is love.

Dr. Matthews suggests that a new statement of doctrine should not attempt to pronounce on questions that are irrelevant and unanswerable such as that of our election

and predestination, but should rather give a plain answer to the question asked of us by ordinary people: what is the saving belief which you urge us to accept?

The author rightly supposes that the subject of his book is of interest also to others not of the Anglican Communion. In particular, the valuable suggestions made about the points which any new statement of doctrine needs to take into account in the twentieth century will be of interest to the developing churches of the Pacific as they seek to define the faith that has been transmitted to them.

The World's Great Religions, compiled by the editorial staff of "Life", Pageant of Knowledge Series, Collins Press; purchase price in W. Samoa 40/-.

It is probable that if a poll were taken to establish the most unpopular subject on theological college timetables, 'World Religions' would come near the top. No doubt this is because the teaching so often starts with theory rather than practice, whereas the best way to understand the religions (and other Christian denominations) is through their worship.

Yet here is a book which teaches us first about the practice of religion through more than two hundred photographs, mostly in colour, and then about the beliefs that underlie the rites. In addition, apt quotations from the great religious teachers are attractively set in panels standing out clearly from the main text. Christianity, Judaism, Islam, Buddhism, Hinduism and the Chinese philosophies are covered, and whereas we may not agree with Paul Hutchison when he writes in his introduction 'in their religious goals men do not differ much from one another', we may well agree that he and his colleagues have provided us with information about the World's Great Religions in a way that leaves us humbly wanting to learn more.

The book is especially recommended for college libraries.

A Seminary Survey, Yorke Allen Jr., Harper, 640 pp., 189 tables, 7 maps and full bibliography, \$ 10.00. (A listing and review of the activities of the Theological Schools and Major Seminaries located in Africa, Asia and Latin America which are training men to serve as ordained ministers and priests in the Protestant, Roman Catholic and Eastern Churches).

We received our copy through the generosity of the Theological Education Fund, but that does not blind us to the fact that it is indeed a modern marvel that one can purchase for only \$ 10. 00 the result of such prodigious labours. For we have here descriptions of more than 580 Christian theological seminaries in Latin America, Africa and Asia (including Oceania), dealing with their size, staffing, libraries, buildings, finance and with the all-important question of the need for text-books at the L.Th. level and below, both in English and the vernacular.

The conclusions drawn from the seminary survey are proved beyond doubt, and from among them we select three that should be taken to heart by all working in and around the Pacific.

- (a) The Younger churches are not fully aware of the importance of increasing their efforts to train their own clergy.
- (b) The mission boards have not been entirely convinced of the importance of increasing their support for seminaries overseas.
- (c) Missionaries in the field are often even less persuaded than are the mission boards of the importance of training the local ministry.

One very good test of whether these lessons will be taken to heart will be the eventual success or failure to build the Central Theological College for the Pacific that has been recommended by the Conference of Churches and Missions held in Samoa in 1961. If there is to be a revised edition of this splendid work in some future year, Mr. Allen is fully at liberty to take us up on that point!

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